

THE  
THANKEFVLL  
SAMARITANE.

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In a Sermon at S. PETERS in EXE-  
TER, the sixth of AVGUST,  
*Anno 1617.*

*Being the day of the deliuernace of that  
Citiie from the Rebels, in the dayes of  
King EDWARD the Sixth.*

*At which time the Assises was also there holden.*

---

By JOHN COMYNS Master of Arts of EXE-  
TER Colledge in OXFORD, and Minister of  
GODS WORD at CREDITON in  
DEVON.

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1. THESS. 5. 18.

*In all things give thankes, for this is the will of God  
in Christ Iesus concerning you.*

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1617.





TO THE R I G H T  
WORSHIPFVLL MASTER  
*JOHN SHEERE MAJOR*  
of the Citie of EXETER, I. C. wisheth  
the felicitie of both Worlds : Grace in  
this life , and glorie in  
the next.

S I R,

**L**Here present vnto your view, what  
was first meditated by your appoint-  
ment: it had neuer beeene penned but  
for you, and therefore it doth of  
right appertayne vnto you. I confesse  
that at the time of the deliuerie hereof, the weake-  
nesse of my memorie was such as neuer before I had  
experience of in a Pulpit , by reason whereof I o-  
uer-slipped many things. And that was one speciaall  
motiue that made me the more willing to commit  
it to the Presse, that what was purposed and pen-  
ned to be preached, but through debilitie of memo-  
rie was not vttered with the mouth , and there-  
fore could not be heard with the eare, might yet at  
length be seene with the eye. If this poore labour

## The Epistle Dedicatore.

of mine shall finde entretaynement with you, as a testimonie of my thankefullnesse for your vndeserued kindnesse towards me, and of that respelteine loue and louing respect I beare you : and if it may be a meanes of the least good vnto any Christian soule into whose hands it shal come, I haue enough.

And thus I commend you to God, beseeching him to keepe you by his power through faith vnto saluation ; and will  
for euer rest

Yours in all Christian dutie,

JOHN COMYNES.

# THE THANKEFVLL SAMARITANE.

LVKE 17. 15, 16, 17, 18.

15. And one of them, when he saw that he was healed, turned backe, and with a loud voice praised God,
16. And fell downe on his face at his feete, and gane him thankes, and he was a Samaritane.
17. And Iesus answered and said, Are there not ten cleasened? but where are the nine?
18. There are none found that returned to give God praise, save this Stranger.

**W**hen Satan that old Serpent had stung our first Parents, and in them had poysoned all their posterite; so that mankinde had receiued such a deepe and desperate wound, as that it passed the skill and power of all the Angels of heauen, and all the Creatures on earth to heale the same: it pleased the great Phy-  
a Mat.9.12.  
sicion of the world, to come downe (vnsent for by wounded man) from the height of heauen to the earth below, to cure this (otherwise) incurable spirituall sore of the Sons of men: that as they who were bitten with fierie Serpents in the dayes of Moses, were preserued aliue by looking vpon that fierie brazen Serpent, which Moses made and set Num.21.8,9.  
vpon a pole by the commandement of God, so all of those that had a spirituall eye of faith to looke vpon this true brazen Serpent (who was lifted vp, not only on the Crosle, John 3.14.  
but also by the preaching of the Gospel) might not perish, but haue life euerlasting. And during the time of his continuance here on earth, for the healing of mankindes grie-

## The thankefull Samaritane.

uous wound , he wrought also many miraculous cures on them that were diseased with bodily infirmities : he opened the eyes of the blinde , so that they were able to see ; and the eares of the deafe , so that they were able to heare : he loosed the strings of the tongues of the dumbe , so that they were able to speake ; and strengthened the feete and ankle bones of the lame , so that they were able to walke : he rebuked the feauers , and they left those who were sickle of them ; and healed the bloudie issue , whereof the woman could not be made whole , but (as one Euangelist hath added) became much worse , though shee had suffered many things of many Physcions , and had spent all that shee had : finally , he cleansed the Lepers , as here in the Storie whence the Text is taken .

Now , as the earthly Physcion must haue his fee when he hath finished his cure ; so is there a fee due vnto , and expected of this heauenly Physcion . Doe not thinke that siluer and gold , or any worldly pelfe is the fee which he wil be best pleased withall : No , no ; its a matter of lesse cost to thee , yet of more acceptance with him : hee lookest to haue thankes for his paines , that is his fee ; yet hath he cured many that haue not paid him : here were ten Lepers cleansed , and but *one of them turned backe , and praised God , and gaue him thankes* . And therefore might hee iustly complaine of the detestable ingratitude of the other nine , that hauing wrought on them so great a cure , yet was denied by them so small a fee .

Thankfulness  
the heavenly  
Physcions fee.

In this portion of  
Scripture , I consider  
these two genera-  
tall parts , viz.

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|---|---|
| <p>1 The event of the<br/>miraculous healing<br/>of those Lepers , viz.</p> <p>2 The event of that<br/>event , viz.</p> | <p>1 The thankfulness<br/>of one .</p> <p>2 The ingratitude<br/>of nine .</p> <p>1 Christ's complaint<br/>of the great ingrati-<br/>tude of nine .</p> <p>2 Christ's approba-<br/>tion of the thank-<br/>fulness of one .</p> |
|---|---|

*And one of them , &c. What this one thankefull Samaritane , and*

## The thankfull Samaritane.

and the other nine vnthankfull Iewes, were bodily, that are we al spiritually, to wit, infected with the leprosie of sinne: its a disease hereditarie, wherwith we are all possessed even from our conception and birth. He was a Saint that confes-  
sed himselfe to be conceiued and borne a sinner: and (if we will beleue S. *Austine*) he did in that confession take vpon <sup>Suscepit David</sup> himselfe the person of all mankinde: so that all that euer <sup>personam gene-</sup>  
<sup>ris humani,</sup> descended from *Adam*, by the ordinarie course of naturall <sup>Aug. in Loc.</sup> generation, are infected with an in-bred spirituall leprosie  
as soone as euer they are conceiued in the wombe: and it may truely be said of them all, that they were ouer-spred with the darknesse of sinne, euen while their Mother kept them warme in her wombe, before they came forth to see the light of the world; and were dead in sinne and wicked-  
nesse, before euer they drew the breath of life in the world: and that they were no sooner naturally conceiued men, but they were also conceiued spiritually leprous men: and that they receiued life and sinne in one moment, the first from *God* their iust Creator, the other from *Adam* their sinfull Progenitor. The Apostle doth plainly auouch so much, when as he saith, that in *Adam all haue sinned*: How? but <sup>Rom.5.13,16,19</sup> by drawing from him guiltinesse of nature, and corruption of nature. First, guiltinesse, because all stand charged with *Adams* disobedience in the first moment of their conception, as if it had beene their owne; that being iustly laid vpon the posterite, which he that was the common head of them all did commit, or which they committed in him, being originally in his loynes: for as the Author to the Hebrewes saith, that *Leui paid tithes in Abraham, because he was yet in Heb.7.9,10.* the loynes of his Father, when *Melchisedeck met him*; euen so the guilt of *Adams* disobedience is made his childdrens, that then were in his loynes, and thence proceeded by ordinary generation: and by reason of this guiltinesse they are all lyable to temporall and eternall death, according to the threatening of God, and by nature the children of wrath, a <sup>Gen.2.17.</sup> according to the <sup>b</sup> saying of the Apostle, and damned be before they be borne, according to the speech of an ancient Divine. Neither doth the off-spring of *Adam* stand charged only

## The thankefull Samaritane.

only with the guiltinesse of his disobedience , but there is also secondly , corruption deriuied vnto them; and that not by example or imitation only (as the Pelagians erroniously maintayned) but by generation & propagation; whereby their whole nature, soule & body, is altogether defiled, and disposed only to euill, not to any thing which is good.

Why the sinne  
of nature is  
termed Origi-  
nall.

This in-bred leprosie of originall contagion, breakes forth into a running leprosie of actuall transgression in the children of *Adam*: for its termed by the name of *originall sinne*, not only because it is *ab origine*, euer since the fall of *Adam*: nor only because it is *cum origine*, bred in every man in the wombe, and brought with him into the world: but also because it is *origo*, the bitter roote of all the accursed fruits, the poysoned fountayne of all the filthy and noysome streames of actuall sinnes. Thus are we all Lepers, and vnlesse we be cleansed, shall for euer be excluded out of the

<sup>a</sup> *Reuel.21.27.* *heauenly Ierusalem (into which no uncleane thing shall enter enter)* & eternally separated from the presence of God, and societie of glorious Angels and blessed Saints , as the Lepers in the time of the Law must dwell alone, and not be admitted into the companie of those that were cleane.

Christ alone  
cleanseth the  
spirituall le-  
prosie.

Wil you know then how and by whom you may be made cleane againe, and so escape that most fearefull and finfall exclusion and separation? Surely, he which healed this *One* spoken of in the Text, together with his *nine* companions, and none but he, is able to cleanse vs: he alone is the Physician , and his bloud only is the medicine that can cure our sick, and poysoned, and wounded soules, although there be nothing in vs but wounds, and swelling, and sores full of corruption, from the sole of the foot, vnto the head; and though we be dyed with a crimson and skarlet leprosie of sinne; yet being washed by him, we shall be *cleane every whit*, and be made *as white as wooll*, yea, *whiter then the snow in Salmon*. The Ceremoniall cleansing of the Lepers in the Law , was a most excellent and liuely representation of this purging of our spirituall uncleanenesse by Christ, who was the <sup>b</sup> body, the substance, and the truth of all Legall shaddowes and sacrifices whatsoeuer. The Ceremoniall cleansing was on this manner :

<sup>a</sup> *John 13.10.*

*Psal.51.7.*

<sup>b</sup> *Col.2.13.*

## *The thankefull Samaritane.*

manner : the lepreus person must be sprinkled with the bloud  
of a <sup>a</sup> flaine Sparrow, wherein a laine Sp. rrow had been dipped. Now, \* Lcuit.14.  
what else was signified by that bloud, but the bloud of Christ?  
What else represented by the flaine Sparrow, but the manhood  
of Christ which was flaine and offered a sacrifice for sin? What  
else shaddowed by the *laine Sparrow dipped in the bloud*, but the  
Godhead of Christ which could not be flaine? yet being perso-  
nally vntited and conioyned to the manhood, was (as it were)  
dipped in the bloud thereof, & so gaue vertue vnto that bloud  
to purge sinne, sith that by reason of this vnioun it became ac-  
counted (as the <sup>a</sup> Apostle calis it) *the bloud of God*, because it was a Acts 20.28.  
indeed *the b bloud of Iesus Christ the Sonne of God, which cleanseth b 1.Iohn 1.7.*  
*vs from all sinne.* So is Christ (in an Allegorie) the good Sama-  
ritane, who voluntarilly *journeyed* from heauen to earth, to cure Reade Luke  
vs poore, wounded, & robbed soules, from whom the spirituall 10.30. &c.  
Theeues had taken away that *rayment* of righteousnesse and  
holinesse, wherewith Almighty God in the creation adorned  
vs : he *saw* vs with a pittifull eye of tender compassion, he *came*  
vnto vs by his Incarnation, he *put wine and oyle* into our wounds  
by a most gracious infusion, he *set vs on his owne beast*, and bare  
vs on his owne backe by his most bitter passion, he *brought vs*  
to the common *Inne* of the Church by effectuall vocation, and he  
departing out of the world by his glorious Ascension, commit-  
ted vs to the Ministers of the Word with a soleyme iniunction,  
to *take care of vs*, and *ooke out his two pence*, his two Testaments,  
his two Sacraments, his two great Commandementes, his Word  
and his Sacraments, which are the ordinarie meanes vnto sal-  
uation: and finally, he promised to recompence the faithfull and  
carefull Stewards of his house at his *comming againe*, with a  
large remuneration. He is the <sup>c</sup> *Lambe slaine from the foundation*  
*of the world*; <sup>d</sup> *The Lambe of God which taketh away the sinnes of d 1.Iohn 1.29.*  
*the world*; <sup>e</sup> *The Lambe w:thout spot and without blemish, by whose e 1.Pet.1.19.*  
*precious bloud we are redemeed*, and <sup>f</sup> *whose bloud speaketh bitter f Heb.12.24.*  
*things then the bloud of Abel.* In a word, as the Lepers here were  
healed by his power, so can our spirituall leprosie be cleansed  
only by his bloud. O then the vnspeakeable greatnessse of the  
admirable loue of a most mercifull Sauiour and a most compas-  
sionate Physicion, who willingly was content (when there

## The thankfull Samaritane.

a *Esay 53.5.*  
1. *Pet. 2.24.*

b *John 15.13.*

c See *Rom.*  
8.10.

*Christus homo  
verus, non homo  
merus.*

*Psal. 116.*

d *Revel. 1.5,6.*

e *Perkins in  
locum.*

was no other remedie left) to be wounded himselfe that we by his <sup>a</sup> stripes & wounds might be healed, to lay downe his owne life, and to vnder-goe a most cursed and ignominious death, that we might liue a most blessed and glorious life: to shew his owne heart-blood, and to suffer the torments of hell, that we might be sau'd from euerlasting destruction, & enjoy the pleasures of heauen. *Greater loue then this hath no man* (saith <sup>b</sup> Christ himself) *that a man lay downe his life for his friends.* No greater loue? Why, blessed Sauour, thou thy selfe didst shew greater loue then this, in dying for vs, not being thy friends, but thy enemies, as thy owne <sup>c</sup> Apostle witnesseth. True indeed: it is the highest pitch of mans loue, when one friend layeth downe his life for another; but thou, sweet *Iesus*, being not a meere man, but more then a man, euen God and Man both, didst command and set forth thy loue beyond the loue that man can shew, in giuing thy selfe vnto the death for vs thy sinfull enemies: thy loue is a transcendent loue, surpassing the greatest degree of the loue of man. Shall not the consideration of this loue (beloued Christians) make vs to bethinke with our selues, and to aske with the Psalmist, *What reward we shall render,* and what fee we shall pay vnto him who out of his free loue vnto vs hath done and suffered so much for vs? Surely, hee expects at our hands the same fee which was paid him by one of the healed Lepers, namely, *That we should returne unto him, and fall downe before him, and worship him, and give him thankes.* If we looke into the practice of the Saints of God, we shall finde that they haue euer beene carefull in the performance hereof. When *S. John* had spoken of

the <sup>d</sup> *washing from sinnes in the bloud of Christ*, he presently interposeth a thankefgiuing, before he had ended his record of the gracious works of Christ for his Church, <sup>e</sup> as it were interrupting himselfe, for the great desire he had to the glorie of God: he would proceed no further till he had giuen thankes; *To him (saith he) be glorie and dominion for euer and euer, Amen.* Our sins are a leprosie; and Christ is the Physcion; and his bloud is the physicke; and the *washing* of vs from sinnes in his bloud, is the making of vs cleane againe by the merit of his sufferings; and thankfulness is the fee which with *S. John* we must readily and willingly, and cheerfully giue vnto him that hath healed vs.

## The thankefull Samaritane.

So likewise <sup>a</sup>S. Paul speaking of himselfe as of a spirituall Le- a 1.Tim. 1.13,  
per, euen a bl. sp̄emer and a p̄ecuter, and considering the ri- 14,15,16,17  
ches of Gods mercy in receiuing him into fauour and pardo-  
ning all his sinnes; breakes out forthwith into thanksgiving,  
Now unto the King eternall (saith he) immortall, invisible, the on-  
ly wise God, be honor and glorie for ever and ever, Amen. Inlike  
manner doth the <sup>b</sup>Psalmit sing, Praise the Lord, O my soule, and b Psal. 103. 1,  
all that is within me praise his holy name. Praise the Lord, O my  
soule, and forget not all his benefits, which forgiueth all thy sinnes,  
and healeth all thine infirmities. The practice of those seruantes  
of God must bee our patterne, by them must wee learne to bee  
thankfull vnto God, and to expresse our thankfulness by c li- c 2.cor.5.15.  
uing henceforth not to our selues, but vnto him which dyed for vs  
and rose againe: and by d glorifying him in our body, and in our d 1.cor.6.19,20  
spirit, sith that we are not our owne, but his, who bought vs with the  
price of his owne blood: and by e passing the time of our sojourning e 1.Pet.1.17,  
here in feare, for as much as we were not redeemed with corruptible 18,19.  
things, as siluer and gold, but with the precious blood of Christ, as of  
a Lambe without blemish and without spot. Thus haue we seene,  
that we are all infected with the leprosie of sinne, that we are  
cleansed only by the bloud of Christ, and that wee owe him  
thanks for our cleansing, and finally, that we should be carefull  
to pay him, as did the one spoken of in the Text: of whom we  
come now more pertinently and more particularly to discourse.

And one of them, &c. Wee reade in the precedent verses of The number  
the cleanding of ten, but we reade in the Text of the returning of the godly  
of one alone, to gloriſe God and to give Iefus thankes: yet mee  
thinks this one may afford vnto vs two profitable obſeruations. is but small.  
First, That few of many come to Christ; That the wicked doe  
in number exceede the good; That the Dragon hath more fol-  
lowers then the Lamb; The Deuill more retayners then Christ.  
Loe here among ten the Prince of this world is attended on  
by nine, and the Prince of peace but with one. Well therefore  
might our Sauour call his sheepe f muypd moluyon, a little flocke: f Luke 12.32.  
well might God by his Prophet terme thofe whom he had re-  
ſerued to himselfe, in the general corruption among the Iewes,  
g a ſmall remnant; a <sup>h</sup>tenth or tithe part; as here we ſee Christ g Eſay 19.  
had no more but the tenth. And well might the Church breake h Eſay 6.13.

## The thankefull Samaritane.

- out into a pictifull complaint of her small number , and say,  
**a** Micab.7.1. **a** *Woe is me, for I am as when they haue gathered the summer fruits, as the grape-gleanings of the Vintage, there is no cluster to eate.*
- b** Matib.13.3. The **b** Parable of the *Sower* and the *Seede* propounded and ex-pounded by our Sauour, confirmeth the truth of the point ob-served : for among much stonie and more thornie, there is but little good ground : Many heare not the Word of the King-dome, and among the Hearers there are many sorts of bad, and but one good. Wherefore it remayneth vndoubtedly true, that
- c** Matt.22.14. **c** *few are chosen, though many be called.* I grant indeede that if we consider the Church of Christ per se, in it selfe, without re-spect or comparison, its a multitude innumerable, a flocke ex-ceeding great, and they that shall be saued, are a number num-berlesle : the Scripture faith so much, *Reuel.7.9. Matth.8.11. Esay 60. 3,4. &c.* but if we compare the Church of Christ with the Synagogue of Satan, the good with the bad, the Elect with the Reprobate , them that shall be saued, with those that perish ; How little is Christis flocke ? How few shall be saued ? Take a familiar instance for the illustration hereof : A thousand is in it selfe a good round number , but being compared with many hundreds of Millions, it feemes almost to be no number at all ; so likewise , those that shall be saued, are in themselues exceeding many , but compared with the multitude of those that perish, they are indeede exceeding few. I shut vp the iustifying of the obseruation with the speech of our Sauour, who
- d** Mat.7.13.14 was the truth it selfe and never spake a lye ; **d** *Wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thererat, but strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.* And so from the explication of the point obserued , I descend to the applica-tion of it.

Multitude no  
true note of  
the true  
Church.

We see then how well , how ill rather , our Aduersaries the Papists, doe make Multitude a true note and marke of the true Church of Christ : as though that Religion must needs be true, which is professed and embrased by the most. Indeede where many ioyne in the truth, there is the true Church ; but not for the manies sake, but for the truths sake. Is it not a silly kinde of Popish reasoning to say, *We haue a great multitude of Bisb'ps, and*

## The thankefull Samaritane.

and Kings, and Cardinals, and Doctors, &c. on our side, and you Protestants haue but one or two Princes, &c. therfore is our Church the true one, and our Religion the sound one? for why, Pagans and Mahometans doe in number farre exceede the Christians: shall we therefore conclude that to be the truth which is professed, embraced, and followed by them? I trow not. Haue there not alwayes beeene more Idolaters then orthodox Professors? Did not <sup>a</sup> Eliyah and some few thousands worship the Lord of Hosts, when as the most part bowed the knees unto Baal? was not <sup>b</sup> righteous Noe with his small number saued, when the rest were disobedient and perished in the waters? were there not ten here cleansed, & but one that returned to giue God thanks? yet I hope a Papist dare not denie, that the greatest of those numbers were the worst, and the smallest the best: wherefore the multitude of Professors is not an argument of the truth of the Religion professed.

Againe, we see, how those men come within the compasse of a iust reproofe, that in matters of belief and practice will conforme themselues to the greatest part: and will defend all courses which they affect or vnder-take by the example of a multitude. Our Fathers (say they) were of this Religion, they embrased such and such opinions: the best, and the wifest, and the greatest, and the richelst men thinke thus and thus, practise this and that: and why shoulde not we thinke and doe so likewise? Alas, beloued, doe not the more part walke in the broad way that leadeth to destruction? Are we not forbidden to follow a <sup>c</sup> multitude to doe euill? Is not the smallest number com- monly the best? if we be transgressors together with others, shall we not be <sup>d</sup> destroyed together with them? Shal our torments be the lesse in hell, if we ge tither with the generalitie, or our joyes be the lesse in heauen, if we walke tither with a few? no, no; for he deserueth no lesse punishment that killeth an innocent accompanied with others, then he that doth it alone: and a man endureth no lesse paine if he burne with many, then he should with few. Wherefore it is a corrupt chiose if wee haue followed the most rather then the best, and ioyned our selues to the great rather then to the good: for the most may beleue a matter which hath no soundnesse in it, and may follow a course which hath no holinesse in it.

In

<sup>a</sup> 1.Kings 19.

<sup>b</sup> 2.Pet.2.7.

The multitude  
not to be ful-  
lowed.

<sup>c</sup> Exod.23.2.

<sup>d</sup> P/ah.37.38.

## The thankefull Samaritane.

In a third place we see, what reason we haue to harken vnto  
<sup>a</sup> Luke 13.24. that counsell and exhortation of our Sauour, <sup>a</sup> Strive to enter in  
at the strait gate. In our iourney towards heauen, we must obserue a right contrarie course from that which we take in our earthly iourneys : for in our trauailes on earth wee keepe the broad beaten way, but in trauailing to heauen we must walke in the narrowest path. In our iourneys here, it is good wisdome to goe with the most company; but in iourning to heauen, it is safest and surest to goe with the fewest. Its far better to returne vnto Christ with *one*, then to goe away from him with *nine*. Wherefore let vs shake off securitie and carelesnesse, because the greater part shall perish : and the fewer there are that shall be saued, the more <sup>b</sup> violence let the Kingdome of heauen suffer, and the greater let the care of vs all be, that we may be some of them. And thus much for the first point.

Christ will bid  
one welcome,  
though hee  
come al alone.

A second obseruation which I draw from this *One*, that returned to giue Christ thankes, is this : That if but *one* among many shall come vnto Christ, and truly turne to him, even that one shall be sure to finde a most kinde and gracious welcome.

Let *nine* cleansed Lepers refuse to turne backe to giue glorie vnto God, yet if the *tenth* shall come, Christ will entertayne him louingly. If there be but one righteous <sup>c</sup> Noe amongst

<sup>d</sup> Gen.19. them of the old world : but one iust <sup>d</sup> Lot amongst all the Sodomites : but one faithfull <sup>e</sup> Rahab amongst the inhabitants

<sup>f</sup> 1.Kings 18. of Iericho : but one good *Ioseph* in Egypt : but one good <sup>f</sup> Obadiah in all <sup>g</sup> Ababs Court : but one <sup>g</sup> Elias a Prophet of the

<sup>h</sup> Lord, amongst foure hundred and fiftie prophets of *Baal*: but

<sup>i</sup> 1.Kings 22. one <sup>h</sup> Michiaiah amongst foure hundred flattering prophets : but one <sup>i</sup> Nicodemus amongst all them that sate in counsell a-

gainst Christ : yet will God always haue regard to that one ; and will surely prouide and take care for him. There is *joy* (faith

<sup>k</sup> Luk.15.7.10 our <sup>k</sup> Sauour) in the presence of the Angels of God, euen for but

*one sinner that repenteth and converteith.*

This second obseruation serueth for a twofold vse : First, to condemne such as keepe themselues backe from the performance of good dueties, because the flat contrarie is practised by the most part of men. I could be content to bestow my Benefices freely (saith a Patrone) but I see the common course and

The euill fa-  
shion of the  
world, must  
not keepe vs  
back from do-  
ing of good.

## The thankefull Samaritane.

and guise of Patrons is to make the most of them, & why should I only put away mine for nothing? I will therefore take what is offered me by such a man, and buy my selfe three or foure faire suites to braue it out with the best at the Assises. I could finde in my heart (faith a luke-warme Profeslor) to sanctifie the Sab. bath, to heare and repeate Sermons, to pray with my Familie, to put no money to Vsurie, to restore the things I haue wrongfully gotten, to speake the truth, and not to coozen my Neighbour, &c. but I see the fashion of the world is otherwife, and I am loth to goe alone. Alas, alas, beloued, shall Christ invite vs so louingly to <sup>a</sup> come unto him, and will hee bid vs heartily welcome though we come alone, and yet shall we absent our selues because other men will not goe with vs? O let not the custome of the world in practising wickednesse, detayne vs any longer from comming vnto Christ, and following of goodness!

Matt.11.28

In a second place this Doctrine serueth for a singular consolation vnto the children of God, who sometimes perhaps may be discouraged, because they walke (as it were) in vntroden paths, and feare (as <sup>b</sup> Elias thought himselfe) to be left alone, <sup>c</sup> 1. Kings 19. hauing many disswaders and few encouragers, many labouring <sup>d</sup> 10. 14. to pull them backward, and few prouoking constantly to goe forward: let them comfort themselves with this, that they shal be welcomed by Christ, though they come all alone vnto him. Let such cheere vp their drooping hearts, with that comfortable speech of our Sauiour, <sup>e</sup> Him that commeth to me, I cast not <sup>f</sup> John 6.37. away. Obserue it well, that Christ saith not in the plurall number, Them that come to me, as if he would accept of none but such as come with compasie; but in the singular, <sup>g</sup> Him that commeth, as noting that he will welcome euen one that comes alone. Wherefore though wee see the most part of the world to goe backe from Christ; yet if the question be put to vs as it was to the <sup>h</sup> twelue, Will ye also goe away? let vs say with S. d John 6.67,68 Peter, Lord, to whom shal we goe? thou hast the w<sup>r</sup>ds of eternall life, therefore though all men forsake thee, yet will I never leue thee. And let our resolution be the same that Joshuaes was, <sup>i</sup> What gods souuer ethermen serue, yet I and my house will <sup>j</sup> 10.10.24.35. serue the Lord. Let others follow what lewd courses souuer they

## The thankefull Samaritane.

they will, yet will I continue on in a gracious course, and then I shall be sure of a glorious end. Finally, let vs reioue thus with the Leper in the Text, Let my nine companions be ungratefull vnto him that hath healed them, yet rather then I will proue vnthankfull too, I will leaue them all, and turne backe alone to praise God, and give him thankes. And thus much for the second point. It followes in the Text.

*And he was a Samaritane.]* In those wordes the Euangelist doth <sup>a</sup> taxe the detestable vnthankfulness of the rest that were healed, by comparing one with nine, and a Samaritane with a Jew. For hereby is their horrible ingratitude aggrauated, that they being nine, and this but one; they being lewes, and this a Samaritaneyet he alone performed the dutie which he owed for his cleansing.

The Religion  
of the meane  
aggrauates  
the prophane-  
nesse of the  
greater sort.

b Matth. 12.  
41, 42.

c Rom. 2. 27.

d Matt. 19. 28.  
1. Cor. 6. 2.

e Vide Caluin.  
in 1. Cor. 6. 2. &  
Eucanum Loco

38. quest. 8.

Hence I obserue this point of Doctrine, That the Religion and holinesse of the meane & more ignorant sort, aggrauates the prophanenesse and lewdnesse of the greater and more learned sort. As here, the thankefulnesse of one Samaritane, serues to make the vnthankefulnesse of nine Iewes the greater and more odious. *So shall the men of Nineue* (as our <sup>b</sup> Saviour said) and the Queen of the Southrise vp in judgement against the Scribes and Pharisees, and (by their example) condemne them, because they (who never heard of the true God) repented at the preaching of Ionas; and shee (who was not brought vp in the schoole of Christ) came from the vtmost parts of the earth, to heare the wisedome of Salomon; but the Scribes and Pharisees and people of the Iewes, repented not at the preaching of Christ; who was greater then Ionas, and refused to heare him who was the chiefe Doctor, the Prince of Prophets, and greater then Salomon. And so doth the <sup>c</sup> Apostle say, that *the uncircumcision which is by nature, if it keepe the Law, shall judge* (that is, condemn) those which by the letter and circumcision are transgrefsors of the Law. I finde also that the Apostles and Saints are said in <sup>d</sup> Scripture to be those, that *shall sit upon Thrones, judging the twelve Tribes of Israel, and the whole world*; not onely because they are members of Christ the Judge, nor onely because they shall approue of the sentence pronounced by Christ, and subscribe to his iudgement; but also (as <sup>e</sup> Interpreters expound it)

## *The thankefull Samaritane.*

it) because their faith, pietie, feare of God , good conscience, and integritie of life, shall take away all excuse from the wicked; even as it is <sup>f</sup> said of *Noe*, that by his faith he condemned <sup>f</sup> *Heb.11.7.* the world. So did the faith of the Centurion, who was a Gentile; and the beliefe and repentance of the Publicanes and *Harlots*, agrauate the Infidelitic and impenitencie of the people of the Iewes ; in that there was <sup>g</sup> found greater faith (even so great, <sup>g</sup> *Matth.8.10.* that Christ as he was man, wondered at it) in the Centurion, then in Israel ; and because the <sup>h</sup> Publicanes and the Harlots <sup>h</sup> *Matth.21.31.* beleeneed *Iohn*, but the Priests and Elders , and the people of the <sup>31,32.</sup> Iewes were not moued with repentance afterward, that they might beleue him. This point needes no further prooфе nor any larger amplification.

I beseech you now (Right Honorable, Right Worshifull, and all dearely beloued Christians) suffer the wordes of exhortation. O let it be the care of you all to out-strip others in *They that we* goodnessse, as you goe beyond them in greatnessse : to excell o- *greater then* others in grace, as you are aboue them in place : to out-runne o- *others, must* others in the consciential practice of religious duties , as you *strike to be* are farre before them in worldly dignities : and to be richer *better then* others. then others in good workes, as you are richer then they in the goods of the world. Giue not, O giue not Christ iust cause thus to vpbraid and complaine of you, *The Samaritane is better* then the *Iew*, *I haue not found so great faith in Israel as in a Cen-* turion : that is (as I now apply it) the Magistrates whom I haue placed in a high seate , are not so religious as the vulgar sort : I haue not found so much holinesse , such consciential obedience in the Knights and Gentlemen, as I haue in the painfull Husbandmen : the poore labouring man that liues by his daily worke, he serueth and honoreth me, but the Knights and Gentlemen spend their time in Hunting & Hawking, in Diceing and Carding, in Whoring and Carowsing , and haue cast off the yoke of my Commandementes from themselues , and will not liue in obedience to my Law : the poore Artificer that hath nothing but his hands to helpe himselfe, hee hath more knowledge, and walketh more vprightly before me, then doth the rich man who hath abundance of wealth , of lands, and li-  
lings

## The thankefull Samaritane.

wings in possession: the ignorant people who know not a letter in the Booke, are more zealous and more holy in their conuer-sation, then the great Scholers and the famous Preachers: the Mechanicall man is a better Christian then the Merchant man: the Major, the Iustices, and the Aldermen, &c. doe not liue so piouly, so righteously, so soberly, as the poore Apprentices doe: the Seruving-man doth feare and serue me better then his Master doth, and the Waiting-maide better then her Mistris. O let not Christ (I say once againe) haue cause thus to speake and complaine of you! Let not the poorer, the meaner, and the more vnlerned people take away heauen from you: and those whom you scorne, to haue accounted your equalls, let it be a shame vnto you that they should be your Superiors in the best things, and that you should come behinde them in godlinesse.

A worker of  
righteoufnesse  
is accepted  
with Christ, of  
what Nation  
socuer he be.

Yet one thing more I obserue from this Samaritane (wherein I must be very briefe, as also in all the rest, because the time will not give leaue to speake largely of all;) namely this, That those who come to Christ and are workers of righteousness, shall be accepted with him, of what Countrie or condicion socuer they be. As here wee see, that this one which returned to gloriſe God, was not reiecte of Christ, though he were a Samaritane. The holy Scripture doth in sundrie places confirme the truth of this point: for we reade that <sup>a</sup> there is no respect of persons with God, and that <sup>b</sup> in Christ Iesuſ <sup>c</sup> there is neither Iew nor Grecian, Samaritane nor Scythian; there is neither bond nor free, male nor female: <sup>c</sup> but in every Nation he that feareth God and worketh righteousness, is accepted with him, as S. Peter tels vs; <sup>d</sup> i. John 3.29. and whosoever <sup>d</sup> doth righteously, is borne of him, as S. John witnesseth. Christ himself hath spoken with his own mouth, without exception of Nation, without exception of Age, without exception of Sexe, without exception of Estate, without exception of Degree, without any exception at all, that he <sup>e</sup> casteth not away any one that commeth unto him. Let vs make vſe of this point also.

Comfort for  
poore Chri-  
ſtians.

What a singular consolation doth this Doctrine minister to all those that are truely religious, working righteousness and worſhipping the Lord in Spirit and Truth! Suppose that they be

## *The thankefull Samaritane.*

be poore, and haue but a small pittance of worldly things: say they be base, and haue no earthly dignities: admit they want that comely proportion of body which others haue, and that externall beautie to make them gracious and louely in the eyes of men: grant that they be despised and nothing esteemed among men: let them be compassed with miseries on every side: yet may they cheere vp their hearts, and say, Though my outward crosses and afflictions be so many, and though they were a thousand times more, yet doth God esteeme mee neuer the lesse, yet haue I the King of heauen for my Father, Christ Iesus for my Brother, the blessed Angels for my Attendants, and the Kingdome of heauen for my inheritance. Let men contemne me and set me at nougat, yet he that reected not the Samaritane which returned to giue him thankes, will not cast away me which am his servant.

Moreouer, this Doctrine serueth for an instruction or admonition, to the Great, Noble, Wise, and Wealthy ones of the world. Let not such persuade themselves or beare themselves in hand, that their Greatnesse, their Riches, their Honor, their Possessions, their deepe Learning, or any worldly respect whatsoeuer, can procure the fauour of God and make them acceptable to him. For vnfesse the Honorable person do honor God; vnfesse they which are termed Right Worshippfull, bee right worshippers of God; vnfesse they which abound in worldly wealth, doe abound in faith, in knowledge, in loue, and in other good graces; vnfesse they *a walke before God and be upright*, a Gen.17.7. as *Abraham* was commanded to doe; vnfesse they be workers of righteousness, and truely thankefull vnto God as was this Samaritane, surely, howsoeuer they be highly esteemed among men, yet are they abominable in the sight of God.

And thus from shewing you what this cleansed person was, I come to shew you what he did; viz. First, *he saw that he was healed*, that is, he considered with himselfe what a great blessing the Lord had bestowed vpon him, in that he was cleansed from his leprosie. Secondly, *He turned backe*. Thirdly, *He praised God with a loud voice*. Fourthly, *He fell downe on his face at Iesuſ feete*. Fifthly, *He gaue Christ thankes*.

Outward respects make not men acceptable to God.

## The thankefull Samaritane.

What the Samaritane did,  
is a dactie  
which we  
ought to per-  
forme.  
*a Iam. i. 17.*

*b Psal. 50. 14,*

*15, 23.*

*c 2. Chron. 32. 35*

*Anno 1588.*

\* Treat. to  
Mendoza.

Now the practice of this Samaritane is here recorded for our imitation, that wee likewise should not suffer the benefits of God to slip out of our mindes, but should renew the memorie of them by a serious consideration and meditation of the same, that so we may be stirred vp to giue thanks vnto the <sup>a</sup> Father of lights, from whom every good giuing, and every perfect gift commeth downe, as S. James speaketh. And surely, more then thanks God expecteth not for the greatest blessings that euer he bestowed:

*b call upon him in the day of trouble,* and it is his promise that he will deliuere vs; and it is his expectation that we should offer him praise & glorifie his name.

O then how vnkind are we if we render lesse, when as God requireth no more? *Hezekiah* was a wise King, yet he played but

*c he did not render according to the reward bestowed upon him:* and what followed vpon his vnthankfulness? *Wrath*(faith the Text) came vpon him, and vpon Indah and Ierusalem.

Beloued Christians, there is no Nation or people vnder the Sun, that haue more need to be stirred vp to the performance of this dutie of thankfulness, then the Inhabitants of this our Land, vpon whom God hath heaped so many and so excellent blessings. How hath he magnified his goodness towards this whole Land, in the raysing vp, and wonderfull preseruation of that famous Princesse of blessed memorie, Q. Elizabeth, who was an instrument of much good and happines vnto this King-

dome? Did he not make the Sea in her dayes, to fight against the superstitious Spaniard, so that winde and water ouercame that invincible Armie, prepared for our destruction, and that in such sort, that the Popish relator hereof confessed ingenuously, that God himselfe in that sea-fight shewed himselfe a very Lutherane, and meere Protestant? What miraculous deliverances hath he wrought for our gracious Soueraigne King James, from the conspiracie of Gowrie, and from that bloudie-intended Massacre by Gun-powder? What peace and plentie doth our Land enioy, through the blessing of God? Hath he not also bestowed vpon this nation, the inestimable pearle of his holy and heauenly Word? Is not his glorious Gospell truely, sincerely, & plentifully preached among vs, vnder the peaceable government

## The thankefull Samaritane.

ment of a most religious Prince, so that we may come to Church  
in peace, and heare in peace, (<sup>b</sup> O happy eyes and ears of ours !) b Mat.13.16,  
and returne home in peace; that we may come in our slippers, <sup>17.</sup>  
and sit on our Cushions? Hath not God dispelled from hence  
the darke mistis of Popish superstition, and planted true Reli-  
gion among vs? Moreouer, that my speech may be somewhat  
framed to the time; haue not you of this Citie, tasted many of  
the blessings of God? Are you not mett heere in great solemnity  
at this present, in remembrance of the deliuernace, which  
God wrought for your Citie, in the dayes of King Edward the  
sixth, from those Rebels who invaded it, and twice burned the  
gates thereof, yet could not winne it, because God was on the  
Cities side, against them who rose vp against it? You can re-  
member the burning of your <sup>c</sup> neighbour-Townes, when as your  
Citie hath hitherto beeene preferued, and your houses and  
goods haue not beeene consumed with fire; the plague hath not  
for these many yeeres, come neere your dwellings. And be-  
sides the abundance of temporall blessings, which you enjoy,  
God hath also stirred vp the hearts of <sup>d</sup> religious men, to bestow  
a perpetuall maintenance for a preaching-Minister amongst  
you, that your soules may be fed with the wholesome food of  
his heauenly Word. Let vs descend yet lower, and weigh with gridge.  
our selues, the great blessings that God hath bestowed vpon  
vs in particular; he hath giuen vs a being, and to our being hee  
hath added life, which he hath denied to stones: to our life he  
hath added sense, which he hath denied to plants: to our sense  
he hath added reason, which he hath denied to beasts; he hath  
made vs Christians, not Heathens; Protestants, and not Pa-  
pists: he hath giuen vs eyes to see withall, when as others are  
blinde; eares to heare withall, when as others are deafe;  
tongues to speake withall, when as others are dumbe; feete  
to walke withall, when as others are lame; health, when as  
others are in sicknesse; wealth, when as others are in pouertie;  
meate to eat, and clothes to put on, when as others are pinch-  
ed with famine and nakednesse; libertie and freedome, when  
as others are prisoners and in bondage: he hath bestowed gra-  
ces vpon vs, and the meanes of grace; hee hath giuen vs assu-

<sup>c</sup> Tiuerton & Columbton.

<sup>d</sup> Doctor Bod-  
leigh, who was  
seconded by  
Master Mo-

## The thankefull Samaritane.

rance of our election, and of his loue: In a word, hee hath bestowed vpon vs, whatsoeuer good thing wee enjoy, either for soule or bodie; hee hath giuen vs his owne Sonne, the Fountaine of all happiness. And now, what doth the Lord expect at our hands, but that considering how good he hath beene vnto vs, wee shoulde turne vnto him, and with heart and voice, gloriſe his holy Name, and (with the Samaritane) fall downe before him, and worship him, and giue him thankes? Wee are most accursed creatures, if we anſwere not this expectation of God; for then as our Sauiour vþbraided the vnthankfull Cities, in which *most of his great workes were done*, and cryed, *Woe vnto them*; and ſaid, that it ſhould be easier at the day of Iudgement, for other Cities, wherein ſuch great *workes* had not beene done, then for them: ſo likewiſe a woe and a curse hangs ouer our head, if we prove vnthankfull vnto God, and it ſhall be eaſier at the day of Iudgement for other Lands, for other Cities, for other men and women, vpon whom God hath not beſtowed ſo many blessings, then for England, then for Exeter, then for vs heere present, who haue received ſo much from God, and yet will not doe ſo much as to giue him thankes for all. O let vs remember, that there are three great things, which follow one another: 1. *ingentia beneficia*, 2. *ingentia peccata*, 3. *ingentes pena*: great benefits abused doe occaſion great ſinnes, and great ſinnes will pull downe great and heauie iudgements and punishments. And thus much briefly of what the Samaritane did. It followeth in the Text.

[Are there not ten cleansed? &c.] Here we haue Christs complaint of the ingratitude of Nine, and his approbation of the thankfulneſſe of One. We reade that all the ten Lepers began well, for they all beleued, they all prayed, they all obeyed Christ; but their end was not anſwerable, for nine of them acknowledged not the benefit of God in their cleansing, and but *One* only was thankefull, and continued faithfull vnto the end.

Hence we leare, That the proceedings and endings of many men are vnlke their beginnings; as here the Lepers, while they had their grieuous disease, came vnto Christ and prayed him to haue mercy on them, but when their turnes were ſerved, they

Mat. xi. 20,  
21, &c.

## The thankefull Samaritane.

they forgot and refused to giue him thankes that had healed them. Not vnlke many in these dayes, who in the time of sicknesse are readie to pray vnto God , and to promise better obedience if it would please the Lord to restore their health againe; but when God hath granted what they desired, they forget to render (as Hezekiah also did) according to the benefits bestowed vpon them, <sup>a</sup> *Returning with the Dogge to their owne womit*, and with the *Sow that was washed, to their wallowing in the mire*, so that the latter end is worse with them then the beginning. But surely, it had beeene better for men never to haue receiued, then not to haue rendred; *never to haue knowne the way of righteousnesse, then after they haue knowne it, to turne from the holy Commandements of God.*

Wherefore (beloued Christians) let vs be exhorted and ex- cited constantly to goe on and perleuere vnto the end, know- ing that it is not sufficient to begin to runne well, and to faint in the midst of the race , to <sup>b</sup> *put our hand to the plough, and af- terward to looke backe*, as our Sauiour speaketh. It is he that endureth to the end which shall be sauied, as the Samaritane here who continued thankefull , heard to his great comfort from Christ; that together with the healing of his body, he had also obtayned the cleansing and saluation of his soule. I con- clude therefore with the exhortation of the Apostle, *Let vs not be weary in well doing for in due season we shall reape, if we faint not.* <sup>b</sup> *Luke 9.62. Gal.6.9.*

Blessed Lord, without whom we can neither begin nor con- tinue in well doing, enable vs to doe what thou hast coman- ded, that we may be sure to finde what thou hast promised , e- uen peace of conscience in this life , and endlesse happinesse in that which is to come , through Iesu Christ our only Sauiour: To whom with thee, O Father, and the blessed Spirit, be ho- nor, and glorie, and dominion, and thanksgiving, henceforth and for euermore, *Amen.*

*Laus Christo nescia finis.*